THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"A gentle word soothes anger just as water puts out fire, and there is no soil so barren but that tenderness brings forth some fruit."—ST. FRANCIS DE SALES.

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THE BOOK OF MORMON.

(*Continued from page 791.*)

THE THREE WITNESSES.

The Book of Mormon itself has been testified to in various ways, and among the testimonies that have been given concerning it are those of some reliable men who have lived upon this continent in our own day. We do not have to go away back to the first Christian era for testimonies and proofs; we do not have to rely altogether upon the sayings of those who are now dead; for though all the original witnesses of the Book of Mormon have passed to the great beyond, yet their descendants are still alive, and there are so many living now who are acquainted with the circumstances associated with the early days of the Church, that even at this late date, eighty years after the event, which we specially remember to-day, transpired, it is possible to obtain from authentic sources data of great value; not only from such papers as I have exhibited to you to-day, but from a great many other documents and testimonies which throw light upon the conditions existing now as well as the conditions eighty years ago. Several men have lived in our own day who testify that they saw angels. Joseph Smith was not the only person who testified that he saw angels. There were especially three men, closely associated with him, who are known as the Three Witnesses to the Book of Mormon, who saw an angel. I will not take time to read their testimony, because you are so

well acquainted with it; and even the strangers within our gates, who have seen copies of the Book of Mormon, know that this statement of the Three Witnesses can be found in the beginning of the book. These witnesses testify in all soberness that they saw the plates, that they were shown them by an angel, that they saw the engravings upon the plates, of which they have given descriptions, similar to that which I have read from the pen of Orson Pratt. These men were faithful and true to their testimony. They went into darkness, it is true, and they even went out of the Church, which, from whatever standpoint we have a mind to look upon it, tends to make their testimony still stronger. Oliver Cowdery, David Whitmer, and Martin Harris will always live among the Latter-day Saints as the men who stood close by the Prophet Joseph Smith, and who, like him, saw angels, and heard the voice of God from on high testifying that the translation from the plates was correct, and commanding them to bear record unto all nations, kindreds, tongues and peoples. In obedience to that commandment, these three witnesses placed their testimony on record. Many other people who have received a testimony from God in regard to the truth of the Book of Mormon have been most diligent in testifying to others of what they believe and know. Some of them circumnavigated the globe in going to all parts of the world to bring the glad tidings of the restored gospel to the people. The elders of this Church have borne record of these glad tidings far and near. They have testified that an angel came down from the regions of glory, that a book had been brought forth out of the earth, with a message to the children of men, and that with it had come the restoration of the gospel, for the salvation of all mankind.

I have no disposition to read very much. I am never a success at reading in public meetings, because it generally takes away much of the attention of the people and that force that a speaker likes to use when he speaks to an audience. But I have a few brief extracts which I desire to read this afternoon.

OLIVER COWDERY'S TESTIMONY.

Oliver Cowdery, as I have said, stood very close to the Prophet Joseph. He acted as the prophet's scribe and sat by his side when the whole book was being translated, with the exception of a few pages. He was indeed an important personage, and his words go a long way with every man and woman who will think. He stands ahead of all the witnesses, for the reason that he, in the beginning, stood closer to the Prophet Joseph than any other man. Although he was faithful and true to the testimony he had borne at first, yet he was mortal, and like many others committed wrongs. We find while God is kind to the sinner and is full of forgiveness and mercy, He has no forbearance for sin itself. When Oliver Cowdery did wrong he was excommunicated from the Church like

any other member who commits sin, but while he was out of the Church he bore as strong a testimony to the Book of Mormon as he had done before. If a fraud had been perpetrated, Oliver Cowdery certainly would have been the man to tell the world about it, and he would, under the circumstances, most assuredly have declared to the world that the story of the coming forth of the Book of Mormon was not true. If the whole thing had been a fraud, he would have exposed it when he was cast out of the Church, and he would have retracted his testimony concerning the Book of Mormon. But not so. In his darkest hours Oliver Cowdery was as faithful and true to his testimony as he was at the time he was one of the historians of the Church, or helped to choose the twelve apostles, when he stood so high in the councils of the Church. After he had been excommunicated from the Church for ten years, he came back to the saints and humbly asked to be admitted into the Church again. His request was granted. Soon after this he prepared to go on a mission to Great Britian, but his career was suddenly cut short, as he died at Richmond, Mo., in March, 1850. Not long before his death, he made some remarks that are of importance to every Latter-day Saint and to everybody who has heard them. The saints had at the time recently been driven from Nauvoo and were on their way to the Rocky Mountains. A special conference was being held at Kanesville, Ia., October 21st, 1848, on which occasion a large congregation of saints and strangers were present. Oliver Cowdery arose and made the following remarks: "Friends and Brethren—My name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her, and was one in her councils. * * I wrote with my own pen the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes and handled with my hands the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands 'the holy interpreters.' The book is true. Sidney Rigdon did not write it; Mr. Spaulding did not write it; I wrote it myself as it fell from the lips of the prophet. It contains the everlasting gospel, and came forth to the children of men in fulfillment of the revelations of John, where he says he saw an angel come with the everlasting gospel to preach to every nation, kindred, tongue and people." Oliver Cowdery died when only forty-five years of age, he being born the same year that the Prophet Joseph was born, 1805, and he died in 1850.

DAVID WHITMER'S ATTESTATION.

David Whitmer was another witness. He lived to be an old man, being considerably over eighty years of age when he died in Richmond, Ray County, Missouri, on the 25th day of January, 1888.

We have volumes, I may say, published in regard to his testimony. A lecture could be delivered on him alone, but that will not be necessary on this occasion. I will simply say that David Whitmer, like Oliver Cowdery, was always true and faithful to his testimony. When prominent people frequently visited him from Chicago, Philadelphia, St. Louis and elsewhere, and when several leading papers of the east sent special delegations to him, urging him to tell the truth in regard to the Book of Mormon, he always, in answering them, bore the same testimony that he did in the years of his youth, namely, that the Book of Mormon is true. On one occasion he said: "The fact is, it was just as though Joseph, Oliver and I were sitting just here on a log, when we were overshadowed by a light. It was not like the light of the sun, nor like that of a fire, but more glorious and beautiful. It extended away round us, I cannot tell how far, but in the midst of this light, about as far off as he sits (pointing to John C. Whitmer, sitting a few feet from him), there appeared, as it were, a table with many records or plates upon it, besides the plates of the Book of Mormon, also the sword of Laban, the directors (i.e., the ball which Lehi had), and the interpreters. I saw them just as plain as I see this bed (striking the bed beside him with his hand), and I heard the voice of the Lord, as distinctly as I ever heard anything in my life, declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God."

Seven years before his death, a man in his neighborhood circulated a report that David Whitmer had gone back on his testimony in regard to the Book of Mormon. He felt so bad to think that anybody would accuse him of such a thing that he prepared and signed a sworn statement, which was published in the *Conservator*, a paper published in Richmond, Mo., March 25, 1881, and in this document he says:

"It having been represented by one John Murphy, of Polo, Caldwell County, Missouri, that I, in a conversation with him last summer, denied my testimony as one of the Three Witnesses of the Book of Mormon. To the end, therefore, that he may understand now, if he did not then; and that the world may know the truth, I wish now, standing as it were, in the very sunset of life, and in the fear of God, once for all to make this public statement:

"That I have never at any time denied that testimony or any part thereof, which has so long since been published with that book, as one of the Three Witnesses. Those who know me best well know that I have always adhered to that testimony. And that no man may be misled, or doubt my present views in regard to the same, I do again affirm the truth of all statements as then made and published."

As I have said, I have a great many documents and sayings to show that David Whitmer again and again reiterated his testimony of the Book of Mormon. Whenever he had an opportunity, either in private conversation or in being interviewed by newspaper men or others, he would always tell the same story in regard to that book. He never denied the testimony that he first bore to its divinity. Three days before his death he called his children

and other relatives and friends together and testified to them, with all the fervor of his soul, that the Book of Mormon was true; this testimony lives in the hearts of his children and grandchildren to this day.

AFFIRMATION OF MARTIN HARRIS.

Martin Harris, the other witness, came to Salt Lake City in 1870. He is the only one of the three witnesses who is buried within the confines of the State of Utah. Only a short time ago I visited his grave in Clarkston, Cache County, Utah. While he was away from the Church for many years, he was never untrue to his testimony, and though an old man, and perhaps a little childish, when he came here, he was very much elated over what he saw, and he fully appreciated what the believers in the Book of Mormon had accomplished in these mountains. On one occasion, when he looked down from Ensign Peak on this city, he was led to utter in the height of his enthusiasm: "Who should have thought that the Book of Mormon could have done all this!"

Of course, we might ridicule such an expression to a certain extent; yet it is true that if it had not been for the Book of Mormon, there would not have been such a city in the valley of the Great Salt Lake as the one Martin Harris saw here in 1870. There might have been a city or a town of some kind, but not a city of the saints, like the one he beheld on that occasion.

Martin Harris died in Clarkston, Utah, on the 10th of July, 1875. On one occasion he stood up in this tabernacle when it was filled with people, and testified that the Book of Mormon was true, and when he, on his dying bed, was visited by one of the brethren who said to him: "Martin, they are translating the Book of Mormon into the Spanish language," he quickly roused himself and said, "What is that? What is that? I want to hear more about that." And he lived three days longer, elated and happy, because the book was to be published in one more language.

Now, these are the three witnesses to the Book of Mormon. There are other witnesses whom I must mention.

THE EIGHT WITNESSES.

Some nineteen years ago, I had an interesting mission, a special one, given to me by the authorities of the Church. Perhaps some of my friends will remember that the late Edward Stevenson and myself, together with another brother (Bishop Joseph S. Black of Deseret) went east in 1888 and visited nearly all of the so-called waste places of Zion. Among the states we thus visited was Missouri, where we were particularly interested in interviewing the descendants of the eight witnesses, as well as of the three witnesses to the Book of Mormon, but unhappily we reached Richmond a few months after the last of the three witnesses, had passed away, namely, David Whitmer, who died in January, as we visited Richmond the following September. We soon found that Rich-

mond and vicinity contained many relatives of the Whitmers and Pages; and therefore we spent several days there visiting from house to house, in order to find out what we could from the children, grandchildren and friends of the eight witnesses.

Of course you are aware that there were eight witnesses besides the three witnesses that I first mentioned. While these eight witnesses did not receive the same divine manifestations that the three witnesses did, yet they testified to the fact that they knew the Book of Mormon to be true, and that they had seen the plates from which the Book of Mormon was translated and had handled them.

Before visiting among these people I was not quite satisfied with the assertion that I had heard so many make to the effect that these witnesses all remained faithful and true to their testimony to the days of their death. I wanted to know something more definite about each of them, and for this purpose we spent an interesting time among the Whitmers and others in Richmond, interviewing many and listening to what they knew and could tell us about these witnesses.

CHRISTIAN WHITMER.

I will first mention Christian Whitmer. He was one of the early elders of the Church—a good and faithful man. His being exposed to the persecutions in Jackson county in 1833 brought upon him a disease from which he died on the 27th of November, 1835, in Clay county, Missouri, the second temporary home that the saints had in that state.

JACOB WHITMER.

In the order that the names appear in the Book of Mormon Jacob Whitmer is the next witness. He lived to a pretty good age, and he, too, was true to his testimony, though he left the Church as early as 1838. In his later years he lived in Richmond, where he died April 21, 1856. There was a certain apostate faction, known as the Whitmerites, living in and about Richmond in 1888, and even now there are a few of them left. A son of Jacob Whitmer, namely John C. Whitmer, who for several years prior to his death stood at the head of this faction as its president, was very much elated about the Book of Mormon, and he willingly told us what he could remember about his father. During our conversation he testified as follows: "My father, Jacob Whitmer, was always faithful and true to his testimony in regard to the Book of Mormon, and confirmed it on his deathbed."

PETER WHITMER, JR.

Peter Whitmer, Jr., was another witness. He also remained steadfast to his testimony to the last, and died as a faithful elder in the Church. He was one of the first men to take a long mission. Leaving the place where the Church was organized in the latter

part of 1830, he traveled about one thousand three hundred miles westward and was one of the first elders who placed his feet in Jackson County, Missouri, arriving there early in 1831, together with Oliver Cowdery, Parley P. Pratt, Ziba Peterson and Fredrick G. Williams. He died on the 22nd of September, 1836, in Clay County, Missouri, true and faithful to his testimony of the Book of Mormon.

JOHN WHITMER.

Another witness was John Whitmer, who was the first regular historian of the Church. In this connection I may digress a little by saying that some years ago, on one of my special missions to the states, I succeeded in obtaining from the relatives of John Whitmer a copy of the old history that he kept at the time he was Church Historian. He did not write very much 'tis true, but some of the little he did write and which thus fell into our hands, we think is very valuable. John Whitmer died on the 11th of July, 1878, in Far West, Caldwell County, Missouri. Although he never joined the Church again after his excommunication in 1838, he was always true to his testimony in regard to the Book of Mormon. Even in his darkest days, and at the time when he, full of enmity, first turned his back upon the Church and the Prophet Joseph, he declared in the presence of a number of Missourians—enemies of the work of God—that he knew the Book of Mormon was true. His nephew, John C. Whitmer, of Richmond, who was with him before his death, testified that "his uncle John" bore testimony to the truth of the Book of Mormon until the last. This is corroborated by many others who visited John Whitmer on various occasions previous to his death.

HIRAM PAGE.

Hiram Page was another man in whom we were interested. You will remember him as a witness. He had a son living in Richmond when I visited there in 1880. This son, Philander Page, testified as follows: "I knew my father to be true and faithful to his testimony to the divinity of the Book of Mormon until the very last. Whenever he had an opportunity to bear his testimony to this effect, he would always do so, and seemed to rejoice exceedingly in having been privileged to see the plates and thus become one of the eight witnesses. I can also testify that Jacob, John, and David Whitmer and Oliver Cowdery died in full faith in the divinity of the Book of Mormon. I was with all these witnesses at their deathbeds and heard them all bear their last testimony."

John C. Whitmer (a nephew of Hiram Page by marriage), to whom I have already referred twice, testified: "I was closely connected with Hiram Page in business transactions and other matters, he being married to my aunt. I knew him at all times and under all circumstances to be true to his testimony concerning the divinity of the Book of Mormon."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 17, 1908.

ANTI-"MORMONISM" AS AN INFECTIOUS DISEASE.

THE question is raised by the *Daily Dispatch*, a newspaper having a wide circulation in this country, in an article reproduced on another page of the STAR, as to whether there is such a disease as "Mormomania." It is well-known that there are a number of unfortunate individuals of both sexes who are afflicted with monomania. On all subjects but one they are as sane as ordinary people, but have one special topic on which they have become demented. In conversation with them there are no indications of lunacy or insanity, until that one subject is broached. Then the twist in the brain from which they suffer is made apparent, and they go off in a tangent and often become quite vehement, sometimes delirious in that particular direction, and even go as far as to run into hysteria and violence.

The term "Mormomania" is applicable to certain individuals who are monomaniacs on the question of "Mormonism." Ordinarily they can be conversed with rationally on matters of common interest, but directly the Latter-day Saints, vulgarly called "Mormons," or their doctrines are mentioned, irritation ensues and the afflicted person flies off his balance, becomes wild and vehement, repeats all kinds of groundless accusations, spreads slander and scandal, hesitates at no libel, deals out the most absurd and fabulous concoctions as though they were facts, and appears to believe them himself.

Singular to state, there are many otherwise rational people who become infected by the virus thus scattered, and the disease then may be aptly termed "Mormophobia." Under its influence, mobs have been roused to acts of violence against person and property, and occasionally into deeds of death. Latterly, however, public sentiment has been against such lawlessness, and the guardians of the public peace have not been disposed to permit or wink at such outbreaks, but when called upon have performed their duty in the suppression of rioting and similar disturbances and in protecting those who were assailed in that manner.

Experience has shown that the most violent and extreme of "Mormomaniacs" are individuals whose personal standing and

character are not of the highest as to morality and integrity. We do not say this as to all persons afflicted with the malady, but refer only to some of the most virulent cases. For instance, a chronic "Mormomaniac" has recently stirred up considerable excitement in several parts of this country, inflaming the minds of otherwise peaceable people, who have uttered terrible threats against the objects of their wrath, and have apparently been deterred from carrying out their inflammable intentions only by the probability of criminal prosecution or the intervention of the constabulary. Even respectable and clerical individuals have been infected with the disease, to the extent that they have accepted and repeated the most lurid of terrible tales without the slightest proof in their support, and have been worked up into a state of unreason most remarkable in persons of their class. And the source of this agitation and unreason was a monomaniac whose private character would not bear the light of day, and whose motives were at the bottom only malicious and mercenary.

For another instance, there is the case of an alleged religious minister who, while engaged in a "Christian crusade," although a married man, conducted himself in such a manner that he figured in Liverpool courts as the principal in a most scandalous affair, the details of which are too vile for our reproduction, but who was required to pay five shillings per week for the support of the child of a married woman, he being the reputed father, besides the costs of the suit. On appeal to a higher court, the decision was confirmed with emphasis, placing him in a worse light than ever. Yet that sanctimonious and salacious "Christian crusader" is now spreading "Mormophobia" in Preston, and inciting the populace there to acts of disturbance for the purpose of breaking up the religious meetings of the Latter-day Saints, or "Mormons," in that Lancashire town. These are samples of that kind of dementia, and it is strange that men and women of ordinary sense can be led away by such creatures into violations of both law and decency, shutting their eyes to the actual corruption in the lives of those declaimers, and rushing to attack imaginary evils of which they have no proof or even substantial evidence.

Sometimes journals of standing and influence are somewhat affected by the senseless excitement aroused against a people and a creed of which they know next to nothing, and will aid in the spread of the contagion, showing the symptoms of the disease in their printed utterances or in the publication of irrational and insensate remarks from the possessors of the disease in its worst form. However, these are of rare occurrence latterly, and we must in fairness credit the press in recent times with greater caution, circumspection and abstinence from that wrong than used to be exhibited many years ago.

We are sometimes taken to task by good friends for not coming out openly and replying to the infamous accusings and ridiculous

romances of the "Mormomaniacs," and some of our enemies become wild with wrath because we will not pay attention to the slanders and rabid voidings of venom from our mendacious assailants. But whether to please our friends or yield to our foes, we do not think it of any use to waste time or ink or paper in noticing individuals who flourish upon agitation and profit by disputes. Such individuals always want to engage in polemical pugilism, to gather a crowd of their own kind affected by their particular mania and to get one of the objects of their animosity into such a presence. To indulge them would work into their plans and keep up the excitement in which they profit, and would bring that individual down to their own level, for the time being at least, without accomplishing anything in the aid of truth or its vindication. One might as well be expected to face a hydrophobic canine or a raging bovine as to meet such characters, in order to please a crowd infected by "Mormophobia."

The advocates of the system commonly called "Mormonism" are not out for such discussion or any kind of popular disputation. They have doctrines to proclaim, a message to deliver, light to shed forth on important matters for the benefit of all mankind, but it is not part of their duty to enter into the arena of heated controversy, to expose the character of their unscrupulous assailants or to promote or aid public agitation, and thus increase tumult and disorder. Our places of worship are not engaged for the purpose of answering questions propounded by persistent agitators or their followers. And we repeat our former advice to our brethren everywhere, not to permit disturbances of this character either in Sunday worship or at other gatherings for religious exercises.

Let it be understood that we meet to worship Almighty God, in the name of Jesus Christ, under the influence of the Holy Spirit, and therefore we cannot permit any interruptions, or discussions, or disturbances, either in or at the close of our devotions. Impudent persons have no more right to come into our places of worship and cause a disturbance than they have to do so in any church, or chapel, or meeting place of any other denomination. There are times and places in which questions can be answered and explanations given, separate and apart from our religious assemblies. We have nothing to hide and have no disposition to withhold information concerning our principles and our system at any proper time and place. But we intend to maintain our rights before the law to worship God according to the dictates of our own consciences, free from disturbances and interruption, and if this right is invaded by lawless and impudent persons, we will invoke the aid of the law for our protection. Usually the police are ready to act as the law directs, and the courts to enforce municipal regulations and acts of Parliament for the protection of religious liberty and the preservation of the public peace.

Once more, let this advice be followed, and let the "Mormo-

maniacs" and their infected followers pursue their course in their own places and in their own way, but do not indulge them with the notice that they thirst for or the recognition that they lust after. To the honest inquirer act with the utmost courtesy and consideration, and from the earnest seeker after truth do not ever turn away.

C. W. P.

Sunday School Reports.—The annual statistical and financial report blanks were sent to conference presidents some time ago. We hope they have been distributed to superintendents of the Sunday Schools, and that the latter will fill them in accurately and return them to this office before the end of the present month, that they may be compiled and sent to the general secretary at the close of the year.

"MORMON" PROGRESS.

THE following appeared in last Monday morning's *Daily Dispatch* (Liverpool):

"Is there such a disease as Mormomania? Some people say quite confidently that there is, and the numbers holding this belief are increasing to such an extent that the contention cannot be overlooked.

"The chiefs of the Latter-day Saints feel that their beliefs are being grossly misrepresented by opponents, to whom the term 'Mormomaniacs' is said to be a very fitting one. The recent expansion of 'Mormon' activity has given the movement considerable prominence, but far from being alarmed at the attacks made upon them, the elders state that the opposition is doing them a wonderful amount of good, and increasing the number of converts daily.

"Liverpool is the head of the European mission, and from the Mersey port the work of the British Isles is directed, in addition to that carried on in Sweden, Germany, Holland, Belgium, Norway, Denmark, Turkey, and South Africa. A fine old house in Edge Lane has been acquired, and here well-attended meetings are regularly held.

"When a representative of the *Daily Dispatch* visited there one evening a meeting was in progress, but Mr. C. W. Penrose, who has charge of the European branch, left the gathering for a few moments in order to clear up what he stated are the general fallacies. 'It is quite true,' said he, 'that a large number of "Mormon" elders have just arrived at Liverpool, but the occurrence is by no means new, and certainly not alarming. No new mission is contemplated. It is simply a carrying on of the work which has been going on in Liverpool for sixty years.

"'The exact number of arrivals (for Great Britain) was twenty-one, and the elders were accompanied by several friends, one a Liverpool lady who went out some years ago and has returned on a visit. These elders will take the place of those in the British Isles whose term of labor has expired.

"'We have now in all parts of the world about two thousand missionaries, and they discharge their duties without payment from anyone.

"'Where do they get money from?' 'Well, as a rule they are young fellows who have earned good wages in Utah, and have saved sufficient to bring them over here and keep them for about two years. In some cases their fathers help them along, but they certainly are not paid by us.'

"Going on to talk of the progress of 'Mormonism' in this country, Mr. Penrose said that their success was largely attributable to people who vigorously opposed them. This opposition caused others to investigate the beliefs of the Latter-day Saints, and in the end to become members of the church.

"'The most extravagant things are said of us, but they are all untrue. It was stated the other day, for example, that all letters from Salt Lake City are opened before reaching this country. Why, that is impossible, for the Post Office is under the Government.

"'The statement that residents are unable to leave Salt Lake City is equally absurd. Surely there are railway lines enough for anyone. Equally silly are other charges, which are promptly refuted when we get the opportunity.'"

"A POOR OLD ENGLISHWOMAN" AND THE "MORMONS."

A RECENT number of *The People*, a London newspaper, contained a letter on "Mormonism," written by "a poor old Englishwoman," who signed herself "A Lover of Truth." The following is an extract from her correspondence:

"I have been able, through the kindness of a friend, to read your paper of September 6th, and in it I have found an article about the most horrible sect of people who ever troubled the earth. * * * Their doctrines are the most blasphemous I ever read in my life; but for some reason the publishers of the worst papers will not let one get copies of them. I spent, two years ago, as much as six shillings—a good deal for a person of my means—and instead of their sending me the right papers they sent me some papers with nothing about the Mormons in them; whereas a year before they could be bought for the same price as the magazine. About two or three years ago there was a great stir and outcry about these

doings, and they elected a candidate for Congress of the name of Smoot, and more than a million of women implored the Senators not to receive him in Congress, and sent a petition to that effect. The petition of these women was ignored and the Senators elected Smoot, and the newspapers said that the President slapped Smoot over the back and gave him his congratulations. There were voted fifteen thousand dollars as a kind of plaster for the anxiety which Mr. Smoot had had to endure in waiting for the decision of those Senators. * * * It seems as though people in England believe everybody but those who tell the truth about them. What will the end be but dreadful sorrow for their dupes? Why don't people rise up in their might and purge them out? I am nothing but a poor old Englishwoman, and afraid to be known as doing anything about them, for who can I tell but that they are Mormons? So please do all you can against them.

A Friend of Truth."

On reading this letter we were reminded of an Old Mother Hubbard nursery rhyme we were taught in our childhood. Nine-tenth's of the stories published in newspapers respecting the "Mormons" are as void of truth as old Mother Hubbard's cupboard was of bones. If the author of the letter were really a lover of truth she would find it in "Mormonism," but not in the vile, false reports that are published by its enemies. It is surprising to her that the United States Government did not act on the petition that was signed by a million women. Nothing surprising about that—the United States Government is not run by "old women." No doubt if the British Government was conducted by "poor old English women" of the author of the letter's type, the "Mormons" in this country would have a hard time.

On reading the letter in *The People*, a lady in Holloway, London, wrote a reply, but the paper did not have the fairness to print our friend's communication. It is as follows:

"After reading the letter of 'A Friend of Truth,' in last Saturday's *People*, I consider it my duty, as a woman, to say what I know regarding the Mormons. For the past twelve months we have had two elders living in our house, associating daily with my sisters and myself. Their characters, manners and customs will bear the strictest investigation. As a family, we belong to the Protestant church, and have no intention whatever of joining the 'Mormons.' We have read their literature, attended their meetings, enjoyed their conversations, and the worst we can truthfully say of them to-day is that they are gentlemen, who have come into this country to introduce their religion, believing it to be right, in the same way as we send our missionaries abroad. Any literature your correspondent may require relating to Mormonism can easily be obtained from their headquarters at Tottenham.

Tufnel Park. C. E. F."

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries were honorably released and sail for home to-day per s.s. *Haverford*: From Great Britain—Smith Hoge, Israel E. Thompson, Miles T. Slatter. From Sweden—Alex. W. Borgstrom, Carl O. Peterson. From Switzerland and Germany—Nichol W. Withorf, Friederik Trüssel. With the company were eight emigrants, in charge of Elder Miles T. Slatter, Elders Smith Hoge and Nichol W. Withorf being his assistants.

Preston Relief Society.—In last week's issue of the MILLENNIAL STAR we announced the organization, on November 1st., of Preston Relief Society. The secretary, Sister Mary E. Corless, informs us that the first meeting was held on November 11th. Nine members were enrolled, and since that time six others have been added to the organization. The society has already held two socials, the proceeds of which amounted to two pounds nine shillings and sevenpence half-penny, one pound of which was donated to the public fund for the poor of Preston. We learn that the meetings are well attended and that officers and members are manifesting a lively interest in the work of the organization.

Baptisms.—On the evening of December 11th, a baptismal service was held at the home of Sister Emma Awkcock, Tunbridge Wells (London conference), when another member was added to the Church. The ordinance was performed by Elder Lewis O. Clark. Confirmation by Elder A. B. Case.

A baptismal service was held in the Gorton Baths, Manchester (Manchester conference), Wednesday night the 9th inst. Two converts were baptized by Elder James E. Burns.

Two converts to the faith of the Latter-day Saints received the ordinance of baptism at Freckleton Street Baths, Blackburn, (Liverpool conference), on the 13th inst. Elder Vincent Bennion officiated.

At "Deseret," South Tottenham, London, on the 10th inst., another member was baptized into the Church. The ordinance was performed by Elder Walter P. Whitehead.

A baptismal service was held at the Sneinton Baths, Nottingham, on the 12th inst. Instructive addresses were delivered by Elders D. J. Sutton and Lafayette Orme, after which five persons were baptized by Elders A. J. Gilbert and Thomas Martin.

Another baptismal service was held in South Shields on the 15th inst. The ceremony was performed at the Derby Street Baths, by Elder Josiah Blackburn. Four converts were baptized and confirmed members of the Church of Christ.

Successful Socials.—A successful social was held at Kidderminster (Birmingham conference), on Thursday evening December 10th,

in honor of Sister Mary Lawson and family, prior to their removal to Scotland. Quite a gathering of saints and friends were in attendance, also President L. H. Durrant and Elder Le Roy Hull from Birmingham. A pleasing program was rendered, after which several amusing games were played. It was decided that the branch present a few of the standard church works to the family as a token of love and respect. Sister Lawson and family have taken an active part in church duties and their removal will be quite a loss to the branch. We wish them joy and success in their new home.

On Saturday evening, December 12th, 1908, there assembled in Bury a nice gathering of saints and friends, seventy-five in number, to pay their respects to Elder Smith Hoge, who has been honorably released and sails for home to-day. A most enjoyable program was rendered and refreshments served. Elder Arthur Manwaring acted as chairman, and in behalf of the Bury saints presented Elder Hoge with a handsome present as a token of the high esteem in which he is held by them.

President and Sister Penrose at Burnley.—Last Saturday afternoon President and Sister Penrose went to Burnley, where they attended a Relief Society Bazaar and Social held there that evening, and where the president delivered two interesting lectures on "Mormonism" the following day. Sister Brearley, president of the Burnley Relief Society, was in charge of the bazaar, which was opened at 7:30 p.m. by President Penrose. Sister Penrose delivered a spirited address, in which she gave suitable instructions on the work of the society and the necessity of union, and thanked all those who had contributed to the bazaar. An entertaining program of songs, glees, recitations and instrumental music was then rendered, and was thoroughly enjoyed by all present. Among the articles made and contributed by officers and members of the society were children's dresses and pinafores, a beautiful bedspread, fancy needlework, etc. Substantial refreshments were also contributed, and during the interval these, together with the articles above-mentioned, were readily disposed of. A neat sum was realized for the benefit of the society. The program was afterwards resumed, and carried on till 10:30. Quite a number of visitors were present and appeared to enjoy themselves. The best of unity and good feeling prevailed. Sunday afternoon and evening services were held in Weaver's Institute. President Crockett and some of the saints from the Chorley and Nelson branches were also in attendance, as well as a number of investigators and strangers. The addresses delivered by President Penrose were highly edifying and instructive, and commanded the closest attention of both saints and non-members. Presidents Crockett and Summerhays also spoke at the evening service. The visit of President and Sister Penrose was highly appreciated by the elders and saints.

THE STARS OF THE NIGHT.

"The heavens declare the glory of God,"
And we thrill with the vision bright,
As we turn from earth to the vaults above,
To welcome the stars of the night.

"The firmament showeth His handiwork,"
And mountains in stainless white,
Fill the soul with awe as in silence they point
To the silent stars of the night.

"Day unto day" still "uttereth speech,"
Wherever man searcheth for light;
But a message of hope to the weary heart,
Floats down from the stars of the night.

"Night unto night" its "knowledge shows forth"
As ships o'er the sea take their flight:
And safely the mariner guideth his bark,
By the unfailing stars of the night.

Far flung is their line but their Master rules on
Against Him though kings should unite,
When God calls to battle 'gainst "Sisera's host"
The "stars in their courses" will fight.

Oh, vision of glory! Oh, worlds unknown,
That speak of His power and might;
We may well worship Him whose unerring hand
Still guides the "stars of the night."

A. A. Dewey.

DIED.

Smith.—At Wisbech (Norwich conference), on November 23rd, 1908, Mary Ann Smith. The deceased was born in Holbeach, Lincolnshire, May 23rd, 1861. She was a faithful Latter-day Saint.

Gilder.—At Higham (Sheffield conference), November 24th, 1908, Leslie Roy, beloved son of Leonard and Sarah Gilder, aged 5 months.

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